

COMPANIONSHIP FOR LIFE.

SOUND ADVICE FROM THE CHRISTIAN WEEKLY ON MARRIAGE.

THESE TWO QUESTIONS FROM CHRISTIAN WEEKLY ON MARRIAGE: "THE EXAMINER AND CHRONICLER OF THE IMPROBABILITY OF MARRIAGE FOR CHRISTIAN CHARACTERS."

"The wider our experience and observation grow," says the editor of the Christian Weekly, "writing in the current number of that paper on the subject of marriage, the more fully we are persuaded that there is need that common sense be applied to this unspeakably important event in human life. Not for a moment do we wish to be understood as saying that marriage is a matter of mere cool calculation. Love is the basis of true marriage; but it should be love, and not passion, not the mere sentiment of the passing moment. Love, we say, true love can overcome all obstacles and break down all barriers. There are multitudes of instances where it has done this. But likewise there are multitudes of cases where marriages, entered upon in defiance of all the laws of common sense, have, as might easily have been foreseen, resulted most disastrously. The young man has not passed to consider whether there is anything of real womanly worth behind the pretty face that attracts him, and he finds, when too late, that he has a frivolous, querulous, useless wife. The young woman, gifted, it may be, and pure, fails to inform herself as to the real character of her suitors, and all too soon awakens to a realization of the poet's words:

"As the husband in the wife; thus art mated with a clown.
And the goodness of his nature will have weight to drag thee down.
He will hold thee, when his passion shall have spent its novel force,
Something better than his dog, a little dearer than his horse."
When princes marry their fathers' co-heirs, the chances are not one in ten thousand that the marriage will be happy. Common sense is against it. What is true in these extreme cases is proportionally true in all cases. When young people are considering the question of marriage, they need, if ever in their lives, to exercise all the common sense of which they are possessed.

But common sense is not all that is necessary. Elsewhere we have seen that God would direct him to the right person to be the wife of Isaac. To be sure, it was Eliezer that prayed and not Isaac, at least so far as the record shows. But the circumstances of that patriarchal age being considered, the principle is clearly brought out that those contemplating marriage should seek divine guidance. Certainly if more marriages were prayed over, the scandalous business of the divorce courts would be greatly abridged or entirely abolished. The marriage service of the Anglican Church says that the state of matrimony "is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." This fear of God, this seeking for his counsel, ought to mark every step of the way that leads a man and woman to unite their lives in such a bond. And why should a man or woman not seek for direction, as to the right person to be a companion for life? Why, when interested in some individual, should not the supposition be: "Lord, is this the person whom thou hast appointed for me?"

The more of real, heart-deep sentiment there is between a married pair the better. But the reason of many a foolish and unworthy marriage, that falls in its highest and holiest aims, is that it has its origin in a mere stilly sentimentality as different from true sentiment as the shadow of the sunbeam. When the divine guidance is sought it will lift the relation out of any mere sentimentality, and will put the divine sanction upon it.

So we say to all Isaac seeking their Rebekahs, as well as to the Rebekahs who are sought—exercise common sense in this matter, and, above all, pray over it. It is too momentous to be trusted to the whim or the fancy of the passing moment. It is too momentous to be trusted even to mere common sense. Isaac sought the divine guidance to lead him to Rebekah, and Rebekah needs that same guidance to show her that she may safely trust herself to Isaac. To a married pair thus brought together how applicable are Longfellow's vivid words:

"O fortunate, O happy day,
When a new household finds its place
Among the myriad homes of earth.
Like a new star just sprung to birth,
And rolled on its harmonious way
Into the boundless realm of space!"

From the Examiner and Chronicle.
That is a beautiful and instructive touch in Mark's picture of our Lord's ministry, when he says that he "entered into a house, and would have no man know it; but he could not be hid." Matthew also tells the story of the healing of the Syro-Phoenician woman's daughter, which follows, but the Hellenistic words are peculiar to Mark. And how characteristic they are of Jesus. He was weary by the untiring toils of a long tour through the villages of Galilee, and turned aside into the coast of Tyre and Sidon that he might find a few days' rest. But his gracious presence could not remain a secret. Virtue went out from him wherever he went. And so even in his retirement the importunate mother sought him with a faith that would not let him go until he had blessed her by healing her daughter. There is a lesson well worth learning for every Christian here in these simple words. In just so far as the disciple is like his Master will it be impossible for him to be hid. A young convert, shrinking from the disagreeable duty of publicly confessing Christ, sometimes asks, can I not be a Christian outside of the church, in secret? Outside of the church, you thought at great sacrifice and risk; in secret, no. And why? Because if the real life of Christian love burns on the altar of a man's heart, it must make itself known and undimmed like fire in other hearts. The one can hide its perfume as easily as the

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THE ART OF CLEANING FABRICS

is yet but imperfectly understood by thousands of good housewives. The common use of friction rollers, pounders, squeezer, dusters, agitators, steam wash-rollers, etc., have all failed in one or more of the three essential points, namely: The saving of labor, wear and tear of clothes, or in imperfectly extracting the dirt and discoloration.

WHAT IS IT THAT REMOVES THE DIRT?

You may ask your women and housekeepers, and your answer will be, "Plenty of elbow grease," or, in other words, "borax rubbing upon the wash-board." And such is the case; for you first rub soap upon the cloth and then you have to rub it in to make the dirt soluble; but does that remove it? No; to do that you must first dip it into the water and rub repeatedly to force water through the fabric, again and again. That is what removes the dirt after having been softened by the chemical action of the soap.

The way in which this could be most economically accomplished has been developed in the Family Washer and Bleacher, which embodies all the above points.

THE PRINCIPLE OF THE WASHER AND BLEACHER

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THE PHILOSOPHY OF THE WASHER AND BLEACHER

We have a bit of metal, which attains a much greater degree of heat than the water surrounding it, and we have a rapid downward current of water forced through and through them, thereby removing the dirt. Third, we have the water in the tub, which holds the dirt in solution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam.

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The New York Life has age and the stability which brings success. It has been in operation over thirty-five years, and its business has grown from \$100,000 in 1845 to \$127,000,000 in 1880. It has paid out over \$10,000,000 in claims, and its surplus is \$7,800,000. It is a purely mutual company, and its policyholders are its owners.

2. A Purely Mutual Company.

The New York Life is one of the few purely mutual life companies in the country. It is owned and managed by the policyholders themselves, and its business is conducted for their benefit. It has paid out over \$10,000,000 in claims, and its surplus is \$7,800,000. It is a purely mutual company, and its policyholders are its owners.

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